

No. 33 of 1892.

FROM THE

PUBLISHED IN THE

CENTRAL PROVINCES, AND RAJPUTANA.

Received up to 17th August 1892.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.			1892.		1892.		
	Monthly.							
1	Bhārat Pratāp ...	Moradabad ...	Partāp Krishn ...	For	July ...	12th	Aug.
	Bi-monthly.							
2	Jubilee Paper ...	Lucknow ...	Yāqub Khān ...	16th	Aug. ...	17th	" ...	300 copies.
3	Kanauj Punch ...	Kanauj (Farukh- abad).	Bhaggū Khān ...	15th	" ...	"	" ...	275 "
	Tri-monthly.							
4	Akhbār-i-Imāmiya ...	Lucknow ...	Ābid AH ...	9th	" ...	14th	" ...	347 "
5	Indian Graphic ...	" ...	Mahārāj Krishn ...	30th	July ...	16th	" ...	180 "
6	Mufid-i-Km ...	Agra ...	Qādir Ali Khān ...	10th	Aug. ...	17th	" ...	100 "
7	Riāz i-Hind ...	" ...	Farīd-ul-din ...	"	" ...	14th	"
	Weekly.							
8	Agra Akhbār ...	Agra ...	Tajammul Hossain ...	7th	" ...	11th	" ...	265 copies.
9	Akhbār-i-Ālam ...	Meerut ...	Muqarrab H ussain Khān.	9th	" ...	12th	" ...	65 "
10	Alwaqt ...	Gorakhpur ...	Muhammed Sa'id ...	10th	" ...	"	" ...	635 "

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(concluded).				1892.		1892.		
Weekly.								
11	Anjuman-i-Hind	Lucknow	Kishun Lal	13th	Aug.	17th	Aug.	158 copies.
12	Kad	"	Ashraf Ali	12th	"	13th	"	250 "
13	Budaun Gazette	Budaun	Afzal Ali	14th	July	11th	"	"
14	Cawnpore Gazette	Cawnpore	Harnam Singh	1st & 8th	Aug.	17th	"	450 copies.
15	Colonel	Moradabad	Banwari Lal	8th	"	12th	"	250 "
16	Dabdaba-i-Qaisari	Bareilly	Thakur Prasad	6th	"	"	"	250 "
17	Dabdaba-i-Sikandari	Rampur	Muhammad Husain,	15th	"	17th	"	446 "
18	Fitnah	Gorakhpur	Nizam Ahmad	8th	"	12th	"	500 "
19	Hindustani	Lucknow	Ganga Prasad Varmá,	10th	"	"	"	300 "
20	Karnamah	"	Muhammad Yaqub,	"	"	"	"	275 "
21	Kayasth Akhbár	"	Chaudhri Ganga Baksh Singh.	8th	"	14th	"	735 "
22	Kiyasth Reformer	Bareilly	Thakur Prasad	6th	"	12th	"	300 "
23	Matla-i-Nur	Cawnpore	Gauri Shankar	13th	"	16th	"	44 "
24	Mihr-i-Nimroz	Bijnor	Karim-ullah	14th	"	17th	"	400 "
25	Naiyar-i-Azam	Moradabad	Amjad Ali	8th	"	16th	"	250 "
26	Najm-ul-Akhbár	Etawah	Buh-ullah Khan	10th	"	12th	"	223 "
27	Najm-ul-Hind	Jaunpur	Muhammad Muhsin,	25th July & 1st Aug.	"	17th	"	60 "
28	Nasim-i-Agra	Agra	Jamna Das Biswas	15th	Aug.	"	"	450 "
29	Nasim-i-Hind	Fatehpur	Muhammad Nawáz Khan.	30th July & 8th Aug.	"	13th	"	70 "
30	Kisam-ul-Mulk	Moradabad	Fahim-ul-din	9th	Aug.	"	"	250 "
31	Nur-ul-Anwar	Cawnpore	Abdul Hamid	16th	July	11th	"	196 "
32	Oudh Punch	Lucknow	Sajjad Husain	11th	Aug.	13th	"	450 "
33	Ras-ul-Akhbár	Benares	Ghulam Husain	15th	"	17th	"	360 "
34	Rahpar	Moradabad	Pratap Krishn	9th	"	12th	"	220 "
35	Rias-ul-Akhbár	Gorakhpur	Nizam Ahmad	8th	"	"	"	350 "
36	Sitara-i-Hind	Moradabad	Banwari Lal	12th	"	15th	"	125 "
37	Tohfa-i-Hind	Bijnor	Jairaj Singh	13th	"	17th	"	304 "
38	Urdu-Akhbár	Moradabad	Abdul Aziz	12th July & 1st & 8th Aug.	"	14th	"	125 "
Daily.								
39	Oudh Akhbár	Lucknow	Sheo Prasad	11th to 17th Aug.	"	11th to 17th	"	521 copies (including 87 copies taken by Govt.)
URDU-ENGLISH.								
Bi-weekly.								
40	Aligarh Institute Gazette	Aligarh	Alim-ul-lah	9th & 13th Aug.	"	12th & 15th	"	464 copies (including 283 copies taken by Govt.)
HINDI.								
Monthly.								
41	Bharat Bhanu	Lucknow	Kanhya Lal	For June & July	"	11th	"	"
Weekly.								
42	Almora Akhbár	Almora	Sada Nand	8th	Aug.	"	"	116 copies.
43	Bharat Jiwan	Benares	Ram Krishn, Varmá,	8th & 15th	"	11th & 17th	"	1,500 "
44	Prayag Samachar	Allahabad	Jagan Nath	11th	"	11th	"	500 "
45	Sajjan Kirti Sudhakar	Udaipur	Ashya Chalak Dan.	8th	"	"	"	100 "
46	Vyapar Hitaisahi	Benares	Hanuman Prasad	8th & 22nd July	"	"	"	100 "
Daily.								
47	Hindustan	Kalakankar (Partabgarh.)	Deva Charan	10th to 14th Aug.	"	11th to 15th	"	470 "
HINDI-URDU.								
Weekly.								
48	Kashi Patrika	Benares	Lakshmi Shankar Misra, M.A.	12th	"	14th	"	451 copies (including 345 copies taken by Govt.)
Bi-weekly.								
49	Jaipur Gazette	Jaipur	Mahavir Prasad	3rd, 6th & 10th	"	13th & 16th	"	100 copies.
MARATHI.								
Weekly.								
50	Subodh Sindhu	Khandwa	Lakshman Anant Prayagi.	10th	"	13th	"	320 "
MARATHI-ENGLISH.								
Weekly.								
51	Nyaya Sudha	Nagpur	Sada Shiva Ram-chandra Patwardhan.	"	"	"	"	450 "
GORKHA.								
Weekly.								
52	Bharat Jiwan	Benares	Ram Krishn, Varmá,	12th	"	14th	"	650 "

I.—ADMINISTRATION.

1. The *Rahbar* (Moradabad), of the 9th August, says that at last Sir Auckland Colvin has established a lasting and unique memorial to himself by bestowing a gun on Rána Sir Shankar Bakhsh Singh. No other Lieutenant-Governor ever made such a princely gift to any native.

Gift of a gun to Rána Sir Shankar Bakhsh Singh by Government.

RAHBAR.
August 9th, 1892.

Instead of asking for enlistment as volunteers and making other extravagant demands, had the Congressionists tried to please Sir Auckland Colvin, they might have received the gun from His Honor. Each Congress man could take the gun with him wherever he went, and would be free from all danger from cats and dogs. Anxious inquiries have been made in some quarters as to what the Rána will do with the gun. Nothing could be more foolish than such a question; why, he will place the gun at the door of his palace, fire it at noon and 9 P.M. every day, give salutes to the Lieutenant-Governor and the Governor-General on occasions of their visits, and take it with him to the frontier when Russia invades this country. Ignorant people will come and look at it with wonder, as they do at the gun at the Lahore Museum which is known as the Bhangis' gun. The Rána has expressed joy in several ways at the unique mark of distinction conferred on him, but the occasion has not been celebrated with due *éclat*. He had better worship the gun according to Vedic rites, Munshi Newal Kishore Sharma and Sir Sayyid Ahmad Khán officiating as high priests and extracts from the Rája of Bhinga's anti-Congress pamphlet being chanted as hymns. If any men, excluding of course Oudh Behari Lal, took part in the worship, they would at once be made Deputy Collectors.

2. The *Najm-ul-Akhbár* (Etáwah), of the 10th August, approves of the action of Mr. Justice Mahmood in connection with the Muharram holidays, and observes that if the High Court is closed during the Christmas and Good Friday holidays there is no reason why the Court should be opened during the Muharram. Mr. Justice Mahmood

Quarrel between the Chief Justice and Mr. Justice Mahmood regarding the Muharram holidays.

NAJM-UL-AKHBAR.
August 10th, 1892.

might have no objection to work during the Muharram, but he was bound to look to the convenience of Muhammadan suitors and vakils. The *Pioneer*, which is always ready to side with Anglo-Indians, has as a matter of course taken exception to his conduct. But it is surprising that the *Hindustáni*, which is a principal Congress organ, and prides itself on its patriotism and impartiality, should approve of the proceedings of the Chief Justice. Evidently the *Hindustáni* has yielded to prejudice and malice. Mr. Justice Mahmood is a Musalmán, the Muhammadan holidays are in dispute, and the National Congress has collapsed owing to the opposition of Mr. Justice Mahmood's father, Sir Sayyid Ahmad Khán. Musalmáns know very well that the vaunted patriotism and impartiality of Congressionists are moonshine, and this is the reason why they have kept aloof from the movement. No Muhammadan vakíl or barrister-at-law attended the Court during the Muharram. An appeal was dismissed by the Chief Justice during the Muharram owing to the absence of Maulvi Abdul Rauf (*sic*), Barrister-at-Law, and Counsel for the appellant. The *Pioneer* considers the Muhammadan vakils and barristers guilty of impertinence in quietly absenting themselves from Court, and observes that the Shias and not the Sunnis could have any valid objection to attend during the Muharram. But as the Muharram holidays had been sanctioned by Government the Muhammadan vakils were perfectly justified in availing themselves of the holidays. Again, the Muharram is observed both by the Shias and the Sunnis, and the *Pioneer* shows utter ignorance of native customs in saying that the Sunnis could have no objection to work during the Muharram. The interference of the Chief Justice with the Muharram holidays is regrettable and reprehensible. On the other hand, Mr. Justice Mahmood is entitled to all praise for his independence, though the Congressionists will be much vexed to find that such bold and independent men still exist among Musalmáns.

3. The *Hindustáni* (Lucknow), of the 10th August, says that it has had frequent occasion to praise Mr. Justice Mahmood for his intelligence and thorough knowledge of the law. If it has to make any unfavourable comments on his proceedings in connection with the Muharram holidays, such comments should not be attributed to the difference of opinion between

The same.

HINDUSTANI.
August 10th, 1892.

the *Hindustani* and Sir Sayyid Ahmad Khán in political matters. Some men are foolishly patting Mr. Justice Mahmood on the back for his defiant attitude towards the Chief Justice, but the *Hindustani* thinks that his *obiter dictum* was unworthy of his high position as a Judge of the High Court. It is earnestly to be desired that his unseemly quarrel with the Chief Justice will soon be amicably settled. The rules of court were framed last year by the Chief Justice in consultation with all the Judges, including of course Mr. Justice Mahmood, and according to rule 64 of those rules, the Assistant Registrar was justified in preparing cause lists for Mr. Justice Mahmood without consulting him. Again, Mr. Justice Mahmood thinks that the Chief Justice does not possess any more power than the Judges. If such were the case, the Chief Justice would not be allowed more pay. If the Chief Justice could not even distribute work among the Judges and were equal to them in all respects, there would be no necessity for having the Chief Justice at all. It is well known that cordial relations have not existed for a long time between Mr. Justice Mahmood and the other Judges, and, as stated by the *Morning Post*, no other Judge likes to sit with him. The European Judges cannot be accused of being prejudiced against him. The followers of Sir Sayyid Ahmad Khán could not have a greater friend than Sir Douglas Straight, but even he was obliged to make unfavourable observations more than once from his seat on the bench regarding Mr. Justice Mahmood. Again, Mr. Justice Mahmood is said not to be punctual in his attendance: this leads to the growth of arrears of work, and the other Judges have consequently to work harder than they would do otherwise. This is another cause of ill-feeling between him and his colleagues. As regards the curtailment of the Muharram holidays, the Chief Justice had no other object in doing so than to clear off the arrears as much as possible. He allowed the Muhammadan vakils and advocates to get their cases adjourned. No Musalmán other than a Shia could object to work during the first five days of the Muharram. The Revenue Courts in which Musalmáns are largely employed are closed only for the last four days of the Muharram. The Musalmán traders and shopkeepers suspend business only on the last day. If the Chief Justice desires to close the High Court only for the last four days of the Muharram owing to press of work in any year, the Muhammadan Judge of the Court is not justified in absenting himself for the whole Muharram, and the Muhammadan vakils and advocates in following suit. The Muhammadan vakils and advocates who desired to get their cases postponed were required to make a declaration to the effect that they had "conscientious objections to conducting business in Court during the Muharram." The use of the term "conscientious" was unnecessary and offensive. The independence shown by Mr. Justice Mahmood in connection with the Muharram holidays was worthy of a better cause.

Azád.
August 12th, 1892.

4. The *Azád* (Lucknow), of the 12th August, approves of Mr. Justice Mahmood's opposition to the curtailment of Muharram holidays, but desires that the dispute should be amicably settled, as it does not become High Court Judges to quarrel with each other. (The *Jubilee Paper*, Lucknow, of the 16th August, and the *Ráz-ul-Akhbár*, Gorakhpur, of the 8th idem, approve of the action of Mr. Justice Mahmood.)

Sitára-i-Hind.
August 12th, 1892.

5. The *Sitára-i-Hind* (Moradabad), of the 12th August, says that Mr. Jackson, Counsel for Rája Suraj Kant, of Mymensingh, applied to the Bengal High Court for the transfer of the Rája's appeal from the Court of the Sessions Judge to its own file on the ground that the Sessions Judge might be influenced in his opinion by the Executive. But Mr. Justice Norris rejected the application, making some observations in rather diplomatic language of which it is difficult to guess the meaning. It has been assumed in some quarters that the people are opposed to the Executive and are in favour of the High Courts. The fact is that they are neither opposed to the High Courts nor to the Executive, but they are opposed to the present system of double rule or government under which serious irregularities are committed in the name of law. Formerly all classes of the community lived on cordial terms with each other, there being no enmity among them and little litigation. The cultivators obeyed the landlords, and the latter protected the former. But when the reign of law was introduced and High Courts were

High Courts and Magistrates.

established, people were led to understand that all classes were equal before the law, and that the weak need not fear the strong. The law encouraged the poorer classes to aspire to an equality with the higher classes, and they were set by the ears, the growth of litigation leading to a rapid increase in the number of pleaders and mukhtárs. The people live a cat and dog life of it. There are frequent disputes between tenant and landlord, between neighbour and neighbour, between brother and brother, and even between son and father. The people and the police are at war with each other, the Magistrates siding with the latter. Relying on the help of the High Courts, the people do not quietly submit to the tyranny and oppression of the Magistrates and the police; and the Magistrates and the police, being annoyed at their attitude of independence, treat them with still greater severity, the High Courts being unable to protect them. Under these circumstances the High Courts had better be abolished and District Magistrates invested with full power of life and death. If Mr. Phillips were made despotic King of Mymensingh, Rájá Suraj Kant would not seek the help of barristers and the High Court, but would fall on his knees before the petty tyrant, who would pardon him, and there would be an end to all his misfortunes. It is well that men are finding out their mistake. Experience teaches them that Magistrates are all powerful, and that in depending on the help of High Courts they lean on a broken reed.

6. The *Bhārat Jivān* (Benares), of the 15th August, states that 250 men have already given evidence before the Commission of inquiry into the dispersion of the Hardwār fair, and that the evidence clearly shows that the police exercised great tyranny and oppression, which even caused some deaths. A large proportion of the pilgrims came from distant corners of India, such as Eastern Bengal, Sind, and Gujarat, but it is simply impossible that they should be able to appear before the Commission. The British Indian Association of Calcutta and Pandit Gopi Nath, editor of the *Mittra Vilās*, Lahore, deserve high praise for their laudable efforts in connection with the inquiry.

BHĀRAT JIVAN.
August 15th, 1892.

7. The *Rahbar* (Moradabad), of the 9th August, says that the British Indian Association at Calcutta submitted a memorial to the Viceroy, complaining of the ill-treatment to which pilgrims were exposed at Hardwār on the occasion of the late fair. His Excellency referred the Association to Sir Auckland Colvin, who is in a way responsible for the ill-treatment of the pilgrims, and in his turn His Honor has ordered an inquiry to be made by the district authorities themselves under whose orders the pilgrims were ill-treated. The result of such an inquiry is a foregone conclusion; hence natives should form an idea of British policy. They should quietly endure their grievances and not seek redress.

RAHBAR.
August 9th, 1892.

8. The *Sitāra-i-Hind* (Moradabad), of the 12th August, in an article headed "The Hindus and the Musalmāns are embarked in the same boat," observes that when the Hardwār fair was forcibly dispersed through fear of an outbreak of cholera, the *Sitāra-i-Hind* warned the Musalmāns that any Muhammadan fair might be stopped on the same ground. It is believed that the Pākpatan fair has lately been forbidden. If large fairs continue to be prohibited in this way, even small religious gatherings, such as take place on occasions of the Id, the Muharram, &c., will be put a stop to. Hence the Hindus and the Musalmāns should co-operate with each other in such matters.

SITARA-I-HIND.
August 12th, 1892.

9. The *Rahbar* (Moradabad), of the 9th August, states that last year more than a million bundles of cotton left the port of Bombay. They must have found their way to Lancashire, which will send back the cotton to this country in the shape of cloth and realize eight or ten times the price it had to pay for the cotton. About a hundred years ago this country supplied cloth to England and other countries, but now it entirely depends on Lancashire for its supply of cloth, and Indian weavers are almost extinct. But still no efforts are made by any class of the Indian community to check the drain of wealth. The poor classes are unable to do anything more than to keep their bodies and souls

RAHBAR.
August 9th, 1892.

together in the best way they can. The capitalists are content to invest their money in Government promissory notes at small rates of interest, to drink freely, and to gain the goodwill of the authorities by flattery. Well-to-do men among educated people are engaged in political agitation, others who suffer from want of employment being anxious to enter Government service. But who will grant political rights to poverty-stricken people, and what will they do with such rights? They would derive little consolation from their enlistment as volunteers. They want food and not arms to gratify their hunger. There is great distress in the country owing to the heavy public expenditure and the decline of industries. All appeals made to Government to reduce the expenditure have been fruitless, but there is nothing to prevent natives from encouraging trade and industries by establishing all sorts of mills and factories. The cotton mills at Bombay and Cawnpore are getting on very well, and other such mills are sure to prosper, as cotton and labour are comparatively cheap in this country.

NYAYA SUDHA.
August 10th, 1892.

10. The *Nyaya Sudha* (Nagpur), of the 10th August, complains that lately three European soldiers, one of whom was drunk, cruelly beat an old native baker near the Comptroller's Office at Nagpur, without any provocation being offered by the latter. Mr. Carter, who belongs to

Cruel assault committed by a European soldier on a native at Nagpur.

the Comptroller's Office, remonstrated with the soldiers, who gave him some blows. Mrs. Knapp, who lives close by, asked the soldiers to desist from unnecessarily beating the old native, but they threatened to assault her. She called her husband who was in the house. He thrashed the soldiers well, made them over to the Seetabuldi police station, and removed the wounded native to the hospital. But a number of other soldiers went to the police station and forcibly released the offenders. An example should be made of the offenders; otherwise the lives and property of the people will be in danger from the attacks of European soldiers, who pay frequent visits to Seetabuldi.

HINDUSTAN.
August 10th, 1892.

11. The *Hindustan* (Kálákankar), of the 13th August, is glad to say that Sir Auckland Colvin's Government has framed some new rules under the Land Improvement Act of 1883 with a view to encourage cultivation. If a landholder or cultivator reclaims barren land or provides means of irrigation for land which had no such means, Govern-

Rules issued by the Local Government regarding the encouragement of improvement of land.

ment will not demand an increase on the land revenue for fifteen years from the time of reclamation or improvement of land. Sir Auckland Colvin's Government is entitled to the gratitude of the people for this favour, but the rules should be printed in Hindi and distributed widely among the agricultural classes. Advances are granted by Government under the Land Improvement Act for the purpose of improving land, but not even one cultivator in a thousand knows of the grant of such advances. Wide publicity should be given to such rules and orders.

NAJM-UL-AKHBAR.
August 10th, 1892.

12. The *Najm-ul-Akhbar* (Etawah), of the 10th August, says that the Congressionists have lately been abusing Sir Auckland Colvin, Sir Sayyid Ahmad Khan, and the whole Muhammadan community on account of the non-appointment of Oudh Bihari Lal to a Deputy Collectorship. He

Case of Oudh Bihari Lal.

has claims on the National Congress in whose service he once was, but Government is by no means bound to provide employment for him. To-day the leaders of the National Congress ask Government to make a man Deputy Collector by threatening to put questions in Parliament: to-morrow they may call upon Government to bestow a Lieutenant-Governorship on another man. The attacks made on Musalmáns are still more unjustifiable. The *Hindustani* should not allow itself to be so entirely blinded by prejudice.

ALMORA AKHBAR.
August 8th, 1892.

13. The *Almora Akhbar*, of the 8th August, praises Mr. Roberts, the new Commissioner of Kumaun, for his ability, industry, and shrewdness, and observes that he has in a very short time disposed of all the appeals which had been pending from the time of Colonel Erskine. He exhibited remarkable sagacity in finding out the truth in some difficult cases, which excited

Mr. Roberts, Commissioner of Kumaun.

the admiration of the public. The inhabitants of Kumaun are desirous that he may enjoy good health and continue long to rule over them.

14. The *Cawnpore Gazette*, of the 1st August, received on 17th idem, says that a proclamation has been issued at Saharanpur warning the people that chandu shops will be closed and the use of chandu and opium prohibited at the end of August. This is a move in the right direction. When will the Cawnpore authorities abolish the chandu dens?

Proclamation regarding the abolition of chandu shops at Saharanpur.

CAWNPORE GAZETTE.
August 1st, 1892.

15. The *Prayág Samákhár* (Allahabad), of the 11th August, referring to the rules published in the *North-Western Provinces and Oudh Government Gazette* of 2nd July regarding the administration of the Balrámpur Hospital Fund, the King's Hospital Fund, and others, observes

Charitable Funds at Lucknow.

that Lucknow is very fortunate that it possesses so many charitable funds. The General Committee to which the management of the five funds has been entrusted consists of seven European officers, such as the Commissioner, the Deputy Commissioner, the District Judge, and so on, and of fifteen private native gentlemen. Although the native members are evidently able and respectable men, the European official members appear to be all powerful. Rs. 41 a month from the King's Poorhouse Fund and Rs. 70 a month from the Baillie Fund are to be distributed to the Christian poor. There was no necessity for making special provision for Christians, which shows the undue partiality of the European members to the poor Christians. The fact is that special indulgence must be shown to Christians in the matter of charity as in other respects.

PRAYÁG SAMÁKHAR
August 11th, 1892.

16. The *Rahbar* (Moradabad), of the 9th August, says that whenever at the instance of any Member of Parliament the Secretary of State asks the Government of India if there is famine in any province, the Government replies, on the authority of the reports of District Magistrates, that not a single man has died of starvation at any place. But this year 23,000 men emigrated from Gházipur, Ballia, Basti, Gonda, and the neighbouring districts to distant islands, and last year the number of such emigrants was 19,000. Has no European officer the heart of Goldsmith, which might be affected at the sight of emigrants weeping bitterly at their departure from their homes?

Emigrants from Gházipur and neighbouring districts.

RAHBAR.
August 9th, 1892.

II.—LEGISLATION.

17. A correspondent of the *Oudh Punch* (Lucknow), of the 11th August, advertizing to the Village Sanitation Bill, observes that it will prove a new engine of oppression and extortion in the hands of corrupt police officials, inasmuch as they will have the power to condemn any old wells and insist on the construction of new ones. If the landholders themselves construct any works at the instance of the Magistrate, they will have to pay the whole cost; but if the works are constructed through the Magistrate, half the cost will be contributed by Government. The Bill is really the acme of perfection and deserves to be placed in a nice glass case at the London Museum. Every new Act tends to add to the miseries of the people and to increase the power of the police.

Village Sanitation Bill.

OUDE PUNCH.
August 11th, 1892.

III.—RAILWAYS.

18. The *Urdu Akhbár* (Moradabad), of the 1st August, states that it has lately received a paper which bears many signatures and is full of complaints regarding the mismanagement of the goods shed at the Moradabad railway station. Most of the complaints are directed against

Bishan Lál, goods clerk, Moradabad.

URDU AKHBAR.
August 1st, 1892.

Bishan Lál, a goods clerk, one complaint being to the effect that when Pandit Bisheshar Nath was the District Traffic Superintendent, Bishan Lál gave out that he was the Pandit's nephew. Manifestly his object in making such a misrepresentation was to discourage his superior officers and other people from making any complaints against him. The *Urdu Akhbár* hopes that an inquiry will be made into the management of the goods shed, and urges that goods clerks should be more frequently transferred.

IV.—LOCAL AND MISCELLANEOUS.

HINDUSTÁN.
August 13th, 1892.

19. The *Hindustán* (Kálákankar), of the 13th August, refers to the Home for Homeless Women established at Lucknow in 1882 by the American Methodist Episcopal Mission, where both Christian and non-Christian poor women are supplied with food and clothing and taught some useful art. Natives should be ashamed that foreigners extend a helping hand to their poor fellow-countrywomen while they are quite indifferent to their distress. Well-to-do and charitably disposed natives should support such useful institutions instead of patronizing fat Bráhmans and priests, who should be told to earn their livelihood by the sweat of their brows.

HINDUSTÁN.
August 10th, 1892.

20. The *Hindustáni* (Lucknow), of the 10th August, referring to the religious dispute regarding some Muhammadan tombs at Ajudhya, observes that one day some Musalmáns complained to the police that the tombs were being secretly demolished by the priests at the temple; but when the police entered the compound of the temple, they found the tombs intact. The spread of such false rumours is likely to lead to a religious riot some day, and therefore the local authorities should punish the men who may be found to propagate such rumours.

SITÁRA-I-HIND.
August 12th, 1892.

21. A local correspondent of the *Sitára-i-Hind* (Moradabad), of the 12th August, says that the Collector ordered Kazi Ibrar Ahmad, Secretary to the Municipal Board, to send all Municipal printing work to the Soldier Press, which belongs to Sardár Baldeo Singh. But the Kazi lately sent a large portion of work to Maulvi Ibrahim's Press and a very small portion to the Soldier Press. The Collector called for an explanation from him, but it is not known what explanation was given. Though the Soldier Press well executed the work supplied to it, it was entirely condemned by the Secretary. When the Secretary happened to meet Sardár Baldeo Singh at the railway station one day, he assured the Sardár that all work would be sent to his press in future, and told him that on the last occasion work was supplied to Maulvi Ibrahim as an advance of money had been made to him. But it is difficult to understand why an advance was made against rule.

CAWNPORE GAZETTE.
August 1st, 1892.

22. The *Cawnpore Gazette*, of the 1st August, received on 17th idem, expresses satisfaction that at last its writings have succeeded in inducing the Cawnpore police to check the growth of ruffianism with a high hand. Under section 55 of the Criminal Procedure Code two notorious bad characters were arrested by the police on 14th July and four others on 16th July, the former being sentenced to rigorous imprisonment for one year and the latter for six months each on 26th July. Another notorious burglar was arrested under section 55 of the Criminal Procedure Code on 29th July and is awaiting his trial. The bad characters living in the chauk and Generalganj and on the Halsey Road are still at large. It is to be hoped that the police will also arrest them.

23. The same paper, of the 8th August, received on 17th idem, is glad to notice that bad characters found walking with sticks in their hands are forcibly deprived of their sticks by the police at Cawnpore. Bad characters are now quite confused and frightened owing to police interference.

BHÁRAT JIWAN.
August 15th, 1892.

24. The *Bhárat Jivan* (Benares), of the 15th August, complains that at Benares stray kine are taken to the cattle pound by police constables, who cruelly beat the animals on the way if they offer any resistance. If the constables happen to be Musalmáns, they are ready to exercise any amount of cruelty. Lately a constable so cruelly struck a cow with a stick on her nose near the temple of Shri Gopal Lál that blood began to flow in a

stream from her nose. She ran away, entered the temple by one door, and went out by the other. The courtyard of the temple was stained with drops of blood. Such cruelty is very galling to Hindus. Some Ahírs or cowherds had better be engaged for the purpose of capturing stray cattle.

25. The *Nyáya Sudhá* (Nagpur), of the 10th August, on the authority of a correspondent, complains that the Narbadda floods have caused heavy losses, amounting to some Rs. 50,000, at Mandla. Four or five villages situated on the bank of the river were entirely washed away and about two hundred houses destroyed at Mandla city. There is consequently great distress among the sufferers, and Government and well-to-do persons in the Central Provinces should lose no time in rendering relief to them.

NYÁYA SUDHÁ.
August 10th, 1892.

26. The *Nasim-i-Agra*, of the 15th August, on the authority of a correspondent, complains that the sanitary arrangements at Jhānsi are very unsatisfactory. There being few conservancy carts, house sweepings are not removed from streets and the foul water in drains is thrown here and there by sweepers. No urinals having been provided, men freely attend to the calls of nature at any place they like. In the present state of things the town is liable to be attacked by an epidemic at any time.

NASIM-I-AGRA.
August 15th, 1892.

27. The *Bhārat Jiwān* (Benares), of the 8th August, complains that there are to be found at present in the streets of Benares some Muhammadan beggars who are armed with knives and heavy iron clubs and levy blackmail from shopkeepers by threatening to wound themselves. Why do the police allow them to carry such deadly weapons and to practise extortion in this way?

BHÁRAT JIWAN.
August 8th, 1892.

28. The *Tohfa-i-Hind* (Bijnor), of the 13th August, complains that cholera is prevalent at Nagina, Kiratpur, and Mandawar, and advises the Collector to depute a native doctor or compounder for distribution of medicine at Kiratpur and Mandawar, there being no dispensary at those places.

TOHFA-I-HIND.
August 13th, 1892.

ALLAHABAD, }
The 22nd August, 1892. } PRIYA DAS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.

from the nose. It is a very common disease, and is caused by the action of the sun on the skin. It is a very common disease, and is caused by the action of the sun on the skin.

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